

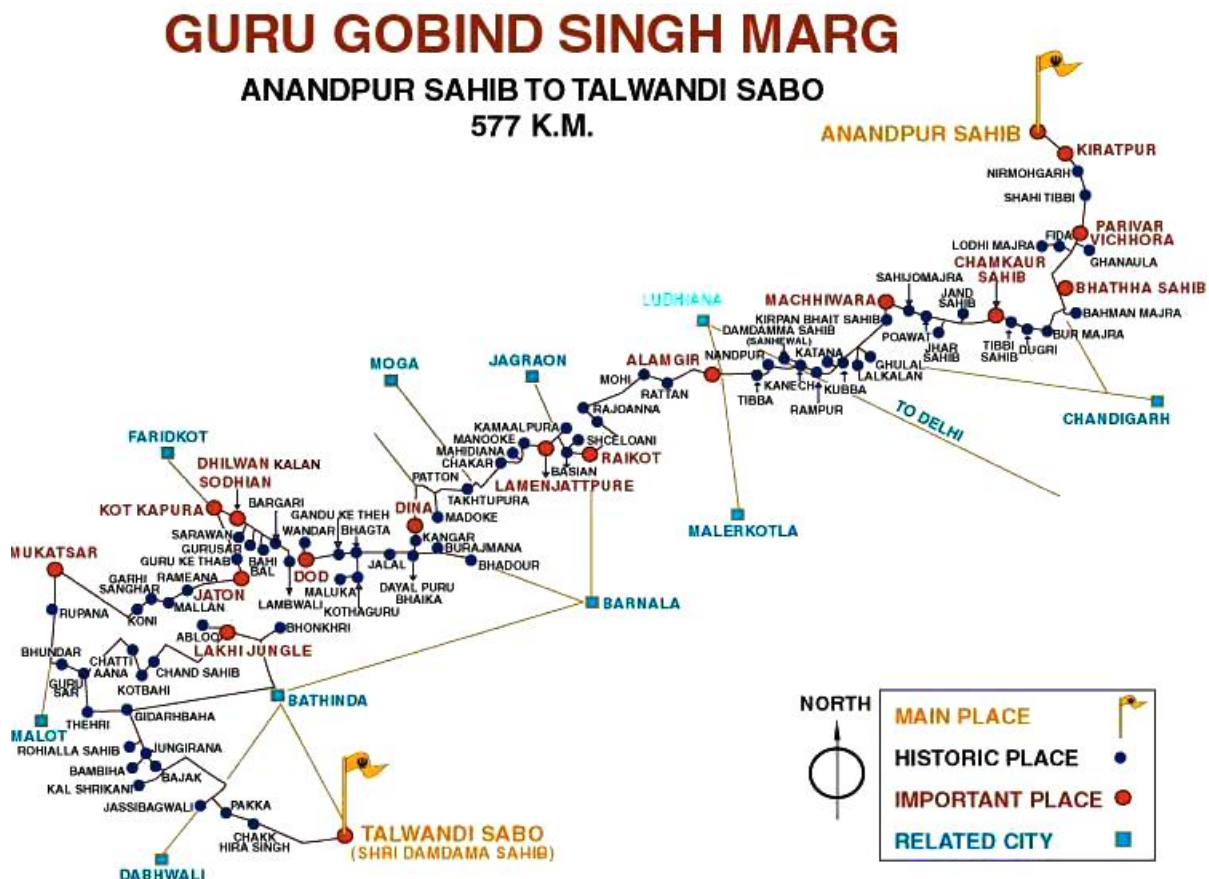
History & Prologue (Uthanka) for Sri Sarbloh Granth

By Aaeenaa from sikhtranslations.com with slight amendments and grammar corrections

This section is a translation of Giani Gurwinder Singh Ji's Sri Sarbloh Prakaash Katha series, specifically the following videos:

<https://youtu.be/T9IRIRJFojA> & <https://youtu.be/5SZUXRU9ljU>

Following Dhan Dhan Sri Guru Gobind Singh Ji Maharaj's Departure from Sri Anandpur Sahib, Guru Sahib made their way to Damdama Sahib (Talwandi Sabo).



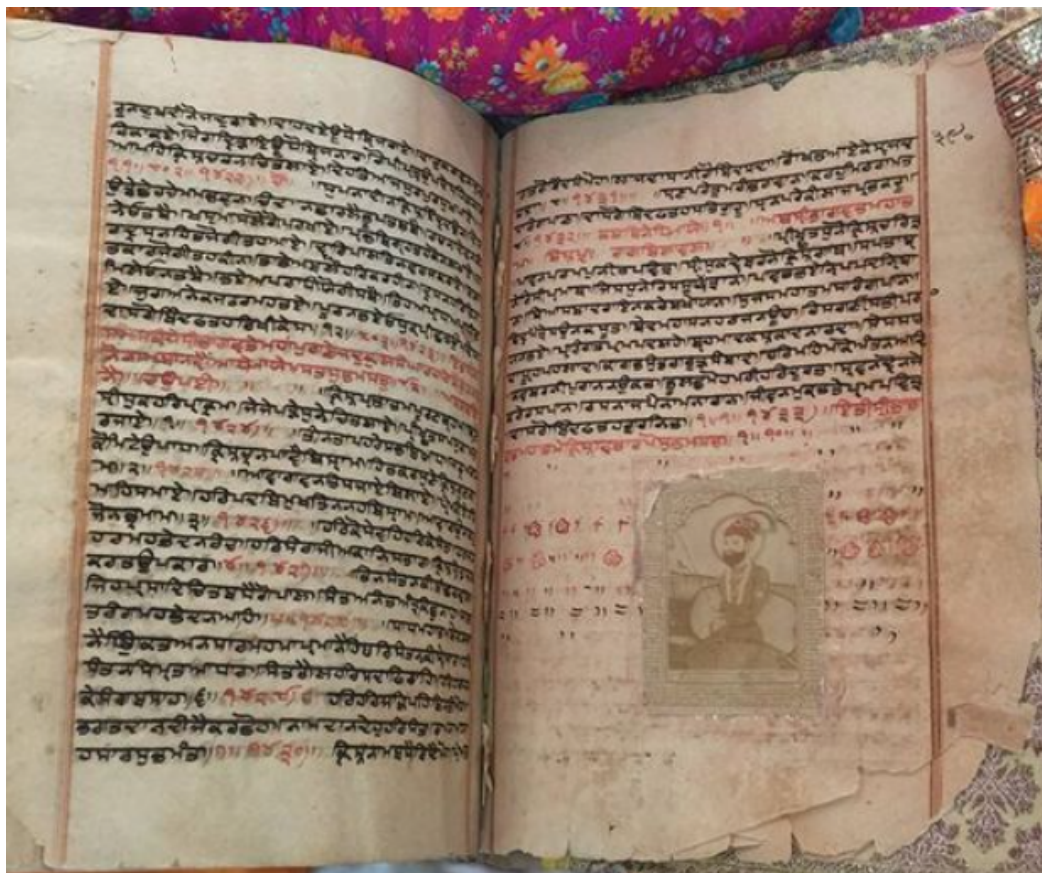
This map follows Maharaj's Lotus-Footsteps till the limits of modern-day Punjab.

Maharaj continued even further South until they ended their journey in the Dhakhan-Dhaesh (Southern Lands ~ modern day Maharashtra, India). Guru Sahib spent 14 months at Sri Hazur Abchal-Nagar Sahib, Nanded. Maharaj showed many beautiful displays while in Nanded. This includes turning Madho Bairaagee into Banda Singh Bahadur.

<https://www.youtube.com/watch?v=n6mbdYuhII4>

More history about Sri Banda Ghat Gurdwara

There is an extensive history of Maharaj's Great Presence in the South which we cannot fit into this short introduction, but an event relevant to our discussion is Guru Sahib formalizing Sri Sarbloh Prakaash (Sarbloh Granth/Manglacharan other names) there as well.



Handwritten Sri Sarbloh Prakaash Saroop with a sketch of Dhan Dhan Sri Guru Gobind Singh Ji Maharaj (currently present at Bunga Mai Bhago Ji right beside Takht Sahib at Sri Hazur Sahib)

There is a conversation between Guru Gobind Singh Ji Maharaj and Bhai Daya Singh which forms the context of how Sri Maya Asthothar (First 322 chhandhs) came to

be. Sri Maya Asthothar is the first Gurbani that appears in Sri Sarbloh Prakash (First 322 chhandhs).

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Guru Sahib had revolutionized the traditional holidays of India and changed their meanings: Vaisakhi (instead of celebrating the harvest, Maharaj harvested egos) and Dussehra (instead of celebrating like the world, Maharaj had turned this into a day of Shastar Pooja and reciting Dasam Bani). Bhai Daya Singh then reflected on how Pandits cleaned their homes on Diwali and they believe that Lakshmi (Goddess of Prosperity, Fortune) will come into their homes on that day as a result. Bhai Daya Singh asked, 'How should the Khalsa practice on this day? Should the Khalsa worship wealth, money, Lakshmi, etc.?' Guru Gobind Singh Ji smiled and said The Guru's Khalsa is not going to worship Maya like the world, but will worship Sree-Maya, Sree-Lakhmee, among other names mentioned in the Bani. Bhai Daya Singh did not understand and asked Maharaj what they meant.

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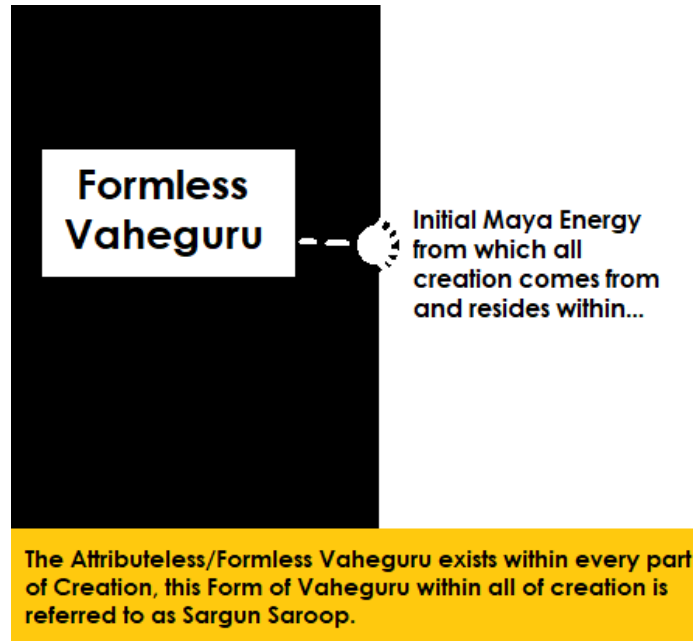
Just like a man has honor (Maan)... he is referred to as Shree-Maan: the One with Honour. If a woman is intelligent, then they are referred to as Sree-Mathee: the One with Intelligence. These are common examples. In Gurmukhi, we use Sardaar and Bibi as terms of respect. Similarly – in Sanskrit – 'Sree-Maan' and 'Sree-Mathee' are used. Sree-Mayaa = the Husband of Maya = Vaheguru. We hear the name 'Sree-Path' as a common name referring to the same concept. Sree has multiple meanings. One meaning is a short version of Aasree (that which takes support). Generally, there are two versions of words: *Visrath Roop ~ Expanded Form and Sankhaep Form ~ Short Form*. Gurbani has many forms of these Visrath Roops and Sankhaep Roops. For example, for the Visrath Roop of this Mangal we see:

'Ik Oangkaar Sathinaam[u] Karthaa Purakh[u] nirbho[u] nirvair[u] Akaal Moorath[i] Ajoonee Saibha[ng] Gurprasaadh[i]'

The Sankhaep Roop in Gurbani is: **'Ik Oangkaar Sath[i]-Gurprasaadh[i]'**. Another example of a word is 'Abinaasee' (Extended Form) – meaning indestructible – and its short form 'Anaasee'.

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In this way, 'Aasree' is the extended form and 'Sree' can be interpreted as the short form. (TN: Sree/Sri also means Ultimate/Supreme) Guru Sahib said that the Khalsa will not ever lack in food or wealth if they do worship of Sargun-Vaheguru in this way. Bhai Daya Singh mentioned that they heard Pandits and householders reciting Praises of Maya but have never heard praises of Sree-Maya. Bhai Daya Singh requested Maharaj to recite this type of Asthothar.



Is this idea of Sree-Maya confusing? [Please look for future posts that help explain this concept in further depth.](#)

Guru Gobind Singh Ji Maharaj then told Bhai Daya Singh that They will recite what They recited to Akaal Purakh Vaheguru's Vairaat Form (Expanse of Entire Universe) in Their Previous Janam as Dhusht Dhaman (refer to Bachittar Natak). Some suggest that Samundh-Rikhee (Rishi) was doing spiritual practice (tapasya) and with them was Markanday Rikhee. At this time, Durga and Kaalikkaa were fighting Sranvath Beej (Rakhtbeej).

Durga and Kalika engaged in battle



Durga retreated because Sranvath Beej kept multiplying through each drop of his blood that spilled. Durga retreated to Mata Sahib Devan Ji's (Current) Asthaan (Place) and started doing worship. Two demons came after her and ended up near Samundh-Rikhee, and they asked if there was any 'Randee' that came by (Insulting Durga Ji).

Samundh Rikhee stated that Durga is Parameshwar's Primal-Power/Aadh[i]-Shakthee and you are disrespectfully calling her 'Randee'. They (the demons) decided to kill Samundh Rikhee first. Samundh Rikhee did Ardaas to be saved at that time from the hands of the demons. Suddenly, Samundh Rikhee heard Akaash Baanee (meaning a voice from the skies) which told him that it would take time to take the form of a regular human, and thus would need a different means to come into existence. Samundh Rikhee asked about a solution to this dilemma, and the voice then told him to dust off the lion-skin he was sitting on. Once he did this, a Shastar-dhaaree (weapons -bearer) form came from the lion-skin. The Lion-Skin Shastar-dhaaree form then asked what is your command Oh Father? Samundh Rikhee explained that – as a Rikhee (Rishi) – his most important principle is non-violence. He said, "I don't want to kill anyone, but take these demons away somewhere far and kill them away from my sight." So, the demons were killed in this way. Samundh-Rikhee then named that Form: Dhusht-Dhaman (literally, Enemy-Annihilator) because they destroyed the tyrannical demons.



Modern depiction of Dusht-Dhaman

Dhusht-Dhaman then asked, "What is your command now?" Samundh Rikhee then said 'Oh Vaheguru, what type of beautiful scene is this? You have taken on this form and called me "Father?" How can I be your Father?' Akaal Purakh then told Samundh-Rikhee to keep this a secret - 'command me so I can act in this world, I want to take on this form and live the life of a Bhagat and merge into my Own Form. So please command'. - Samundh-Rikhee responds, "Oh Akaal Purakh Vaheguru, You are Vaheguru

yourself, so why should that scene take place? This unfathomable play is yours. If you wish to experience the life of a Bhagat, then you must go through spiritual hardships and start doing worship.”

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There are handwritten folios written by Kavi Mangal Singh which detail this history. [\(TN: Giani Ji shows pictures of these as part of a slideshow playing here\)](#) The old name for Abchal Hazur Sahib was Gobindh-Nagaree when the milk-like Godavaree river flowed. The Rikhees did their worship there. When their spiritual states rose, they arrived at Sri Hemkund Sahib as Maharaj narrates in Bachitar Natak (Sri Dasam Granth). Some of this narration is also found in the 405th Charithar of Sri Charithropakhyan, where Raja Sath-Sang did a great sacrifice and Akaal Purakh came out and helped Dhoolo-Dhaevee/Durga-Devi do worship at (what is currently) Hazur Sahib, and then merged both the Sargun-Nirgun Forms into One. At that asthan (place), Maharaj (The Magnificent King) focussed on the Attribute-less/Formless Vaheguru (Mahakaal/Shakthaa/Brahm/Warrior) and Akaal Purakh's Ultimate Power (Kaalikaa/Shakthee/Maya/Weapons).



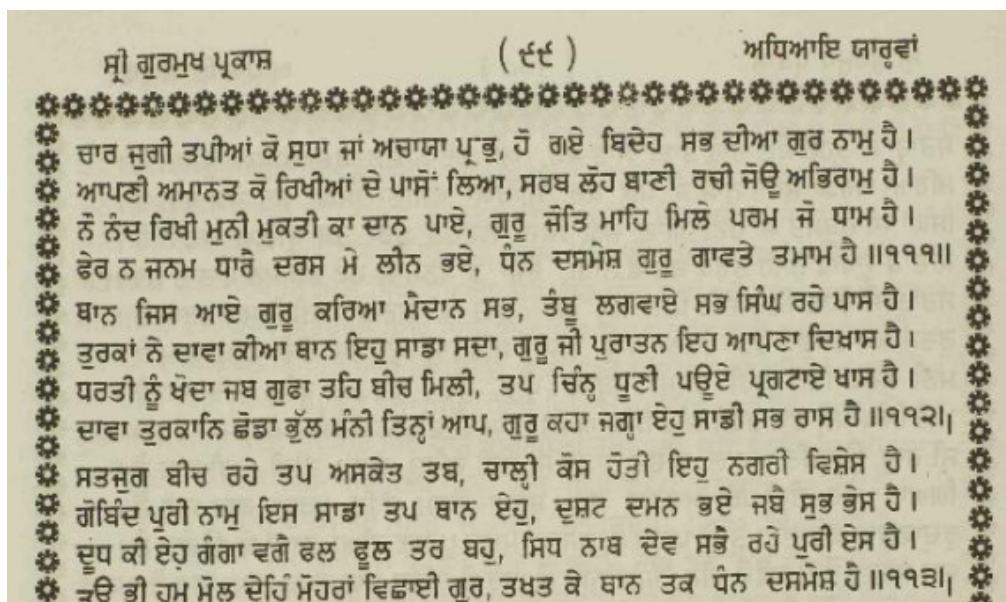
Guru Sahib narrated that when they had Darshan of Nira(n)kaar (Formless), they first started reciting Jaap Sahib as they were praising that Formless. Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale explains this as the Uthhankaa (backstory) as well. Sant Giani Baksees Singh Ji explains that they (Dusht Daman) had received Darshan (vision) of the Vairaat Form of Vaheguru and then wrote Sri-Maya-Asthothar. This entire creation we see, hear, touch, smell, and taste is said to be the shadow/reflection of Vaheguru. Another way of understanding this is that Vaheguru has placed their consciousness/awareness within all of Creation.

Thus, this is how this Gurbani came to existence. This is a Praise of Vaheguru's Sargun Form aka Bhavaanee (as an epithet). From Ik Oankaar to ... Ek Brahm Sabh Ghat Ghat Pooran Aadh Purakh Bhagvaano (Page 81 in Sri Sarbloh Steek or until 322nd Chhandh). Maharaj recited this in the mountains of Hemkund in the form of Dhusht-Dhaman, and then recited it again to Bhai Daya Singh for celebrating Diwali.

Baba Santa Singh Ji 96 Crorree had Sri Sarbloh Prakaash published and made two distinctions: there is a short form Usthat Sri Maya Lakhmee Ji Ki (until 107th Chhandh) and a longer form Sri Maya Asthothar (until 322nd Chhandh).

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In the 106th Chhandh, Maharaj instructs us to recite during Amrit Vela. The 107th Chhandh states that there can never be enough praise of Vaheguru and so they end there. The maryada of the Panth should be followed (read up until 107th Chhandh for the shorter version). Bhai Daya Singh was scribing the Gurbani when the **Nau-Nandh** walked in. Bhai Daya Singh asked who are they? Guru Sahib smiled...



Giani Ji summarizes this section while explaining this history

Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale explains about them (the “Nau-Nandh”) in Sri Gurmukh Prakash. Sant Ji writes that Maharaj (Guru Sahib) had multiple reasons to go to Sri Hazur Sahib: to meet Aurangzeb, to help Bahadur Shah, and to meet the Nau-Nandh Saadhu’s who were meditating upon Guru Sahib for 4-Yugas in order for Maharaj to take back their Treasure from them and liberate them. When Guru Sahib sent Baba Banda Bahadur to Punjab, Maharaj called the Nau-Nandh for their treasure. Bhai Daya Singh Ji asked, “What Treasure?” At that time two “Nandh” came forward...



Story of how Nau-Nandh got their names...

There was a time when Daksh Prajapathee (Daksh Prajapati) held a huge sacrifice and didn't call Shiva Ji. Shiva Ji's wife came and asked why Shiva Ji wasn't called. Daksh Prajapathee insulted Shiva Ji, by saying that he lives in the cremation ground, etc, asserting that if Shiva Ji came, then he would make him dishonored (embarrassment). Daksh's daughter Sathee (wife of Shiva Ji) then jumped into the sacrificial fire. Shiva Ji got very mad after hearing this, went crazy, and ended up wandering into the wilderness.

At that time, the Nandhi-bull (Shiva Ji's Mount) felt compassion that their master was suffering. Shiva Ji kicked Nandhi-bull and arrived at the Banks of Godavaree River.

The *Nau-Nandh* found the Nandhi-bull and realized it was the vehicle of Shiva Ji. They started worshipping it, as it had landed on the place where their Guru, *Brahmanand*, did their spiritual practice. They treated and took care of the Nandhi-Bull and thus, the 9 of them became named: Nau-Nandh (9-Nandh). Gobindhpuree became **Nanded** (Nau-Nandh).

Dhusht-Dhaman also did spiritual practice amongst the Nau-Nandh. Sant Giani Gurbachan Singh Ji explains this as well. Akaal Purakh (Formless) then spoke to Dhusht-Dhaman (Sargun-taking on Form), saying that, "I am happy that you protected the Devi, but this was something that I had done (previously)." Dhusht-Dhaman asked about when the Devi was protected by Vaheguru previously. Then Akaal Purakh (Nirgun) explained that the **Sarbloh Avatar** form (roop) was taken to protect the Devi before. Dhusht-Dhaman was narrated the entire story about Sarbloh Avatar in Sanskrit. Dhusht-Dhaman then wrote 5 adhiyaye's narrating the account. This was referred to as **Manglacharan (Sri Manglacharan Purana)** and then when Dhusht-Dhaman came to Godavaree, the Granth was given to the Nau-Nandh's Guru, *Brahmaanand*. Dhusht-Dhaman instructed them (Guru Brahmaanand) to keep this Granth and return it to them in their *Kalyug Avatar* when they come and reveal their ancient place of worship. Their Guru then narrated from this granth. Their Guru told them about the past and future with great detail. They explained the war of Sarbloh Avatar in depth. This type of vision was something that Bhai Raam Koeir had and wrote down. The Nau-Nandh then wrote commentaries about Sarbloh Avatar. Then the Nau-Nandh asked, "Who can make us liberated?" Their Guru (Brahmaanand) said that they do not have the capacity to make us liberated, but the form of Dhusht-Dhaman will come in Kalyug and liberate you. They asked, "How will we recognize their form?" Their Guru said that Dhusht-Dhaman will come and ask for their Treasure.

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So, when Guru Sahib came and asked for their Treasure, the Nau-Nandh presented the Sanskrit Granth & 2 Commentaries (total 3 granths) and asked for liberation. They had been yearning for 4 Yug's as they were blessed with this ability to live long, be able to disappear/reappear, not feel hunger, etc. Bhai Daya Singh then wanted to hear about the Sarbloh Avatar. Guru Sahib thus began composing a modern translation. The Nau-Nandh, Baba Deep Singh, Bhai Nand Laal Ji, Baba Santokh Singh Ji, among other Gursikhs were present at this time. First, Sri Maya Asthothar was translated (1st till 322nd Chhandh). Then Sukar-Nandh and Saraswathee-Nandh's Commentaries were

translated and condensed. The Nau-Nandh were then blessed with Amrit and became liberated.

<https://www.youtube.com/watch?v=Wao8de4NijA>

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If you were confused about the spiritual definitions and concepts, the [next section will be dedicated to understanding Nirgun-Sargun Vaheguru and how these are personified by using Masculine-Feminine Terms and Beings...](#)

Sikh Translations

Translating Sikh Literature into English



PDF created with some grammar corrections by [Sikh Parchar Worldwide](#).

I apologize for any issues in this pdf